THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish." BOOK OF MORMON, 2 NEPHI 28:16.

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A PEOPLE DISTINGUISHED FOR SERVICE*

ELDER DAVID A. SMITH

OF THE PRESIDING BISHOPRIC

I REJOICE, my brethren and sisters, in having the privilege of meeting with you.

Yesterday I appeared in the Tabernacle in the uniform of an officer of the United States Army, and many wondered why I should be about my official church duties so attired. In explanation, let me say that as a reserve officer of the United States Army I was under orders yesterday to go to the station and meet General Charles P. Summerall, Chief of Staff of the United States Army. His program had been arranged before he reached here, but in conference with the officers at Fort Douglas and the reserve officers in charge here, the suggestion was made that it would be interesting for the General to look upon a congregation of Latter-day Saints in conference session. Accordingly, we planned for it, with the permission of the Presidency of the Church, and yesterday morning as General Summerall arrived in the city an invitation was extended to him to attend and address the congregation. In order that he might do this, it was necessary to shorten his inspection tour at Fort Douglas and the University of Utah. Upon leaving the Tabernacle, he expressed his appreciation for the privilege he had of sitting upon the stand and looking upon that vast congregation, and for the music and for the

*From an address delivered at the first overflow meeting of the Ninety-eighth Semi-annual Conference, in the Assembly Hall, Salt Lake City, Utah, U.S.A., October 9th, 1927.

privilege of saying a few words from the pulpit of that wonderful building. He left yesterday afternoon to continue his inspection tour of the army posts of the United States. One of the great outstanding features of his tour will be, I am sure, his visit with us.

. . . . .

Last March I was called to attend a conference in Washington. With nearly three hundred men we stood out in front of the Interior Building for the purpose of having a picture taken. I was standing about four rows back, where my rank required that I should be. My name was called, and I was requested to step down to the front. As I did so, all eyes were turned upon me; for they wondered what was going to happen, and I wondered also. General Summerall, who addressed us yesterday, was standing in front of that group. I was requested to take my place at his side, and there I stood while pictures of the group were taken. I realized at that time that it was not I who was being honoured. I have met with high ranking officers many times; I have been a dinner guest in the homes of many; I have had the opportunity of finding out what those officers were doing, trying to do and hoping to do; of knowing what they thought of you as a people and of your sons, and they do appreciate every helpful service.

I am not a prophet, and I have no right to prophesy in the name of the living God, but as His servant I am entitled to the inspiration of His Holy Spirit, and if I am faithful in keeping His commandments, I should understand the whisperings of that Spirit and know how to act and when to act. I remember before we got into the World War—I had been called to render service for my country before that time—that on the way to a Priesthood meeting, held in this building, I mentioned to my father, Joseph F. Smith, who was then President of this Church, that I thought something should be said to the men who were assembled, as to how they should conduct themselves in case we should be called upon to defend and uphold the spirit of freedom and liberty.

FOR PEACE AND FREEDOM

During that meeting, father turned to me and requested that I make the statement I thought necessary. Briefly it was this—at the time I could not see how we could possibly avoid getting into war, for the principles upon which our Nation was founded obligated us to assist in the cause of peace and freedom. I was concerned for our boys, and I advised that they immediately fill up the organizations of our state troops, that they join the national guard, which afterward became the 145th artillery; that they get in, then, before final enlistments and drives should come. Nothing had been said of a draft at that time. And many of you bishops and presidents of stakes and fathers went home and, realizing the situation, advised your boys to enlist in their

local units, where they could have the companionship of one another, where they could have, in a measure, that spirit, under which they grew and developed, to be with them during their enlistment and their war experience, if such experiences should come to them. And finally they were mobilized and ordered to the Coast, and after a period of training were brought home and encamped at Fort Douglas. Then orders came to move on. For some days those boys were seen lined up at the Beehive House or at the Church offices, awaiting a blessing.

A BLESSING AND A PROMISE

Day after day it was my pleasure to be with my father as he gave blessings to those boys—your boys—going out to serve their country in a righteous cause. And in every case, as I recall, the blessings pronounced upon their heads gave them the promise that if they would keep themselves clean, obey the laws of the land, remember their God, say their prayers in faith and humility and keep the commandments of the Lord, they would go and return uninjured. As I heard father pronounce those words time and time again on those boys, and as I saw them leave, not knowing what minute they would be on their way, yet with joy in their souls because of the comforting promise, I paused to wonder! One day during a lull I turned to father and asked: "What is there that impresses you to make this promise? When we read of the great slaughter and destruction on the other side, it seems to me that the only possible thing that can cause your promise to come true will be the termination of the war before the boys get there." He answered: "I do not know whether they shall be called to go into battle or not, but this I do know, for the Lord has given me to understand and know: That promise is made to these young men through their faithfulness, and if they abide the commandments of God, they shall return." Well, the rest of the story you know. They served and met every requirement and returned home again to engage in their pursuits of life uninjured.

I am reminded of them by General Summerall's having been here. Perhaps it is not just proper to mention these things at this time, but I do it because I want you to know that we as a people are looked upon by the men who are responsible for our country's defense as being outstanding in our willingness to serve. May I mention one more incident that goes to show their feelings toward us?

At the close of the conference that I attended in Washington last March, General Cheatham, the presiding officer, stood up to give the closing address. He made this statement: "We have in this body to-day an officer who has traveled a great distance. You know very little of the district from which he comes. I am going to take the opportunity of asking him to address us at this

time." He called upon me to address that conference. And I did so—but not upon military affairs alone. I bore testimony to them of the goodness of God to this people. . . . When I had finished and sat down, that body of men arose as one man, and I was somewhat bewildered. General Cheatham stood up and said: "I am on the program to deliver the final address of this conference, but I feel that anything I should say would only detract from the remarks that we have just listened to. I am going to let the remarks of Major Smith stand as the closing remarks of this conference. You are adjourned."

I stood there, as men crowded around me and wanted to know something more. They questioned me on the way to the hotel. Some followed me to the station and even to the train. One of those men shook my hand as I was standing upon the step of the car as it was moving off and said: "I am going home and I am going to say to my dear old father-in-law that I have at last found a man who is willing to stand up under any conditions and circumstances and say that he knows that God lives, that Jesus is the Christ"—for I had borne that testimony to them. Now I am beginning to realize why Bishop—now President—Nibley sanctioned my going into that work. I am a peace-loving person, and I have discovered in my association with those men that they are not warlike. . . .

PEACE OFFICERS AND OBEDIENCE TO THE LAWS OF GOD

The theme of this conference has been: Obey the law. Some of us know enough to obey the law, for we appreciate that through obedience to law we are blessed. There are others who feel that it is proper to obey the law when there is danger in breaking the law of being caught and punished; some obey the law when it is convenient; and for these reasons it is necessary that we should have peace officers to protect those who are peace-loving, just and honest. When men cultivate the Spirit of God, when they learn to love God, when they can put out of their souls and their very lives the spirit of selfishness, covetousness and envy, then will the need of peace officers be lessened and perhaps done away. But as long as individuals are seeking their own ends, regardless of the effect of their actions upon the peace and safety of others, we cannot hope for that condition that God has promised will come through our obedience to His laws. As long as present conditions exist, it will be necessary to have peace officers and armies.

SERVICE FIRST

And so I say, I am grateful to have had the privilege of becoming acquainted with those men, to go into the very details of their work—not to know merely theoretically what they are doing, but, through the records and their plans, to know just what they are looking for in the future. I find that they are men

of high ideals, men untrammeled by the course of politics. Army officers receive their positions through appointment, upon merit. They go on year after year, as in the Priesthood, if I may make a comparison, though not for a moment do I think there is an equality between the two, but only a similarity for the purpose of comparison. We hold the Priesthood, and under that Priesthood we are blessed as we honour it. We grow in intelligence and in power to serve as we serve. One of our brethren has said during this conference that one thing that we want in this Church is more thought to gospel doctrine, to the teachings of God. Let me add to that—and more real service, which permits us to apply that Gospel and doctrine through actually doing the things of God; for it is not alone through the study of the work that we are to gain salvation, but through doing the things of God which actually require service. . . . Men develop as they serve and have ability to serve, and their knowledge enables them to go on, step by step. . . . General Summerall, because of his position, is familiar with the record we have made as a people; this gave him foundation for the statement he made. As President Grant has said: "Thank the Lord he has said it, and thank the Lord he could truthfully say it."

OPPORTUNITIES NEEDED FOR YOUNG PEOPLE TO SERVE

Now, my brethren and sisters, I should not talk longer. I have not said what I intended to say. I wanted to say something about the Word of Wisdom and our missionary work. We have sitting over there in the Tabernacle fifty-three Elders and nine lady missionaries. I wish you could have been with us last Wednesday night. We had been in session since early morning, and when the time for dismissal came, they were not ready to go. They were full of questions. They put question after question. And it was eight-thirty p.m. before we finally dismissed our little meeting. And yet in that group called to be missionaries only eleven out of the fifty-three Elders had assisted in baptisms; not one has ever confirmed a person a member of the Church; five have assisted in administering to the sick; three have assisted in consecrating oil; five have not assisted in the blessing of the bread or water.

Speaking of service, these are just every day things that should come to them at home and will be required of them when they get into the mission field. They are not at fault for not having had the privilege of performing these ordinances. We should see to it that these experiences come to them. This opportunity for service should come to them before they go into the mission field. Many of them come here without a testimony of the Gospel. Let me remind you, that a testimony of the Gospel comes only through work. President Young said that more men gain a testimony of this Gospel while upon their feet than while

upon their knees. We can pray from now to the end of our days, and prayer alone may not bring a testimony of this work. But through prayer and actual service we do get a testimony.

RESPONSIBILITY OF HOME AND PARENTS

Do you not know that every individual that comes into this world with the promise of the new and everlasting covenant has embodied in his very soul a testimony of this Gospel? That testimony we may liken to the parable of the Saviour regarding the sower. Some of the seed, when sown, falls upon stony ground, where it is picked up by the birds and devoured; some falls in shallow soil, where it sprouts and grows for a little season and withers and dies; some falls in soil where it grows up with the weeds, and the weeds choke it and prevent its growth; and some falls in good soil, where it grows and develops and brings forth fruit in abundance. That is the condition of our boys and our girls, and it is our duty as Latter-day Saints, as men holding the Priesthood, as mothers and fathers in Israel, not to wait until our boys get into the mission field before that seed is watered and cultivated and cared for, that it may grow into a testimony and into service. That should be developed at home. From the moment of birth, the home, the parents, are responsible. Bishops of wards are responsible with the parents for providing a means of development for these young men.

Now, my brethren and sisters, I must not talk longer. I rejoice in this privilege I have of being with you. I pray God to bless you. I rejoice in the fact that I have fellowship with you in this Church. I take a pride in it. I have found that it is for me a source of honour wherever I go; for the people of the world are beginning to look upon your works, your faith, your lives and your teachings as an example to be followed. To be one with you, to partake of these blessings, to partake of these privileges, is indeed a most wonderful opportunity, and I thank God for that blessing and that privilege. May His blessings continue with us. May we always be found serving in faith, that we may be entitled to His promised blessings, I pray, in the name of Jesus Christ. Amen.

LATTER-DAY SAINTS AND THE SABBATH*

ELDER JOHN WELLS
OF THE PRESIDING BISHOPRIC

I WANT to use the remainder of the time allotted to me to call to your attention one subject that has not been spoken on during

*From an address delivered at the second overflow meeting of the Ninety-eighth Semi-annual Conference, in the Assembly Hall, Salt Lake City, Utah, U.S.A., October 9th, 1927.

this conference, and that is, the observance of the Sabbath or the Lord's day. During the last few years many changes have occurred in the social life of the people, caused by the automobile, motion pictures and the Great World War, which have had a detrimental effect on the observance of the Lord's day of rest. In addition to these conditions, a habit is growing to hold football and baseball games, Sunday concerts, with or without pay, Sunday railroad excursions, etc., and places of amusement and resorts are open on the Lord's day, and even some places of business.

LAW OF MOSES

The great lawgiver, Moses, at one time gathered the Hebrews around Mount Sinai so that they could see the manifestations of the power of the Lord. At that time there was delivered to him that remarkable series of laws known as the Decalogue or the Ten Commandments. The opening of this remarkable series of commandments says: "I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage," and among those Ten Commandments He gave these:

Remember the sabbath day, to keep it holy.
Six days shalt thou labour, and do all thy work:
But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

Later the Lord restated this law to Moses, and He said:

Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . .
Wherefore the children of Israel shall keep the sabbath. . . . It is a sign between me and the children of Israel for ever.

To the credit of the Hebrew people, they did observe the Sabbath. Even in their captivity and when in bondage to foreign nations they did their best to rest on the seventh day. Before the advent of the Messiah two great religious and political parties arose in Palestine. They added to the Sabbath day law many trifling and irritating restrictions. No Jewish army would attack on a Sabbath day; no Jewish army would march on that day; the people were forbidden to bake or cook, to build a fire or to prepare food, etc., and they could only walk a certain distance with a friend on that day. Some of their restrictions were rebuked several times by the Master, and at one time He said: "The sabbath was made for man, and not man for the sabbath."

(*Continued on page 219*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 5, 1928

EDITORIAL

KEEP ACTIVE

Daily joy should be the portion of all Latter-day Saints. The Gospel was revealed and the Church established for the good of humanity. Happiness is the rightful heritage of those who love and accept truth. "Men are that they might have joy," said the Prophet Lehi in explaining the purpose and meaning of life; and the Church teaches that life here as well as hereafter should be full of joy.

The best way to a happy life is through constant participation in the activities of the Church. Activity begets interest; and interest makes a useful and contented life. A distant view of the splendour of the Gospel gives only a passing thrill; while daily, active and direct association with the work fills the soul with unspeakable joy. Wise Latter-day Saints will keep themselves active in the work of the Church. Inactivity is deadly.

The organizations of the Church are means of activity for every member. Regular attendance at sacrament meetings yields rich spiritual refreshment which gives strength for the daily routine and toil of life. The auxiliary organizations furnish intellectual and recreational enjoyment, under spiritual guidance, which brightens and cheers our every act. The Priesthood, in meetings and other activities, offers the brethren vast opportunities for self-development. The Relief Society does the same for the sisters, and, in fact, is the purpose of its organization. Those who attend the regular meetings of the Church, who study the courses of instruction and take part in the discussions, grow steadily in spiritual power and they enjoy and do their daily work better. They find it easier to obey the requirements of the Gospel. Their interest in life and in the work of the Lord remains unabated, and they achieve in part the joy intended for every person brought into the world.

There are also other opportunities for useful and needed activity to preserve and increase interest in the Gospel. The latter-day message and warning are to all men. Everyone can help meet this sacred obligation placed upon the Church; and all such efforts are rewarded with soul-felt joy. There are kind words and deeds to be given the distressed in body or mind; the weak in faith need encouragement and teaching; the sorrowing need comfort; contention should be replaced with brotherly understanding. There is always an open field of such service for Latter-day

Saints; and those who enter it learn lessons of abiding joy and faith.

No member of the Church should wait to be called into service, but of his own free will should set out to be active in the great latter-day work. The Lord has stated the requirement for our guidance:

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be actively engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

All who seek activity in and in behalf of the Church, though they err at times, will grow in faith and happiness; while they who remain inactive become subjects of the forces of spiritual decay and find discontent and misery.—W.

GEORGE ALBERT SMITH—FRIEND OF MANKIND

Elder George Albert Smith, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and a former President of the European Mission, celebrates his birthday this week—he was born April 4th, 1870. The *Millennial Star* joins with thousands of friends in congratulations and good wishes. May he have abundant health and long life.

Elder Smith has had a notable career. Church and State have drawn upon his time and talents. Two Presidents of the United States appointed him Receiver of the United States Land Office. He presided over the National Irrigation Congress, and later over the International Farm Congress. He was National Vice-president of the Sons of the American Revolution. In these and numerous other positions he has rendered distinguished service.

The interest of his life has been the restored Gospel of Jesus Christ, and to that he has given his strength. He filled a mission to the Southern States, and has been active in the Priesthood and auxiliary organizations of the Church. He was called to the Apostleship in October, 1903. He has magnified every office that he has held, and is loved throughout the Church for his diligent, wholehearted and intelligent devotion to the latter-day work of the Lord.

Elder Smith is General Superintendent of the Young Men's Mutual Improvement Associations, and under his administration the work has prospered greatly. The young men of Zion have no truer or more loving friend. But he loves all humanity; that is

his foremost characteristic. Friendly, kind, tolerant and tender, helpful in praise or rebuke, to know him is to love him. A friend wrote of him: "George Albert Smith is a typical Latter-day Saint—broadminded, pure as a woman, active in good work, zealous in his calling, reliable, conscientious, honest, clean in language and action, faithful, punctual, considerate of his fellows, high or low; having confidence in God, a man who puts his soul into his work, and who is as nearly completely obedient to the laws of God as man can be upon the earth."—W.

WHAT A CENSUS REVEALED

Of more than passing interest is the religious data that has recently been made available by the publishing of 1926 census returns for the county borough of Belfast, Ireland. Unlike the present census of Great Britain, that of Ireland still requires a statement of religious profession, and some pertinent facts are revealed in the compilation. The total membership of each church is divided to show the proportionate number of males and females, and it is interesting to note in this connection that in a large majority of instances, especially in churches having the greatest memberships, there is a marked preponderance of women.

The census also revealed that there are in the neighbourhood of seventy-five independent sects and creeds represented in Belfast, a city of 415,000 inhabitants. Of these only one specifically bears the name of Jesus Christ—the Church of Jesus Christ of Latter-day Saints.

In the foregoing respects Belfast does not differ from other parts of the world. The Irish city is used as an example merely because official figures are readily available. Conservative estimates have placed the number of so-called Christian sects now existent at more than six hundred, each differing in greater or lesser degree, and all being known by such a variety of names as to make one wonder if they could have had a common origin, however remote.

In the face of such inconsistencies as are to be seen in the maze of man-made religions, one is led to borrow Paul's challenging interrogatory, and exclaim: "Is Christ divided?"

Richard L. Evans

THE FIRST LAW

Elder J. H. Paul

"Order", remarked Lord Bolingbroke, "is the first law of heaven." This terse saying has been repeated many times since Bolingbroke's day, and was no doubt current long before his time.

The idea probably arose from observation of the orderly succession of events in Nature. The most primitive of men must have been impressed by the regularity with which the seasons divide the time. Autumn followed always by winter, spring by summer, seed time by harvest, buds by leaves, flowers and fruit—these and similar alternations on a large scale must have been significant to even the crudest intelligence. They seem to suggest an orderly march that has the appearance of having been decreed or established as if by an invisible but almighty Power. Facts like these led to the worship of Nature by races who knew no other divinity; and since order in human affairs is always the result of painstaking care, the order observed in Nature was quite naturally attributed to a similar supervision.

But order in the affairs of men is a result of obedience. Men observe certain rules, or laws, which for mutual safety and progress have been agreed upon. Order is thus a result, not a cause. It is not, therefore, a law, but the result of laws obeyed. It is secondary, not primary. It is a consequence of directed power; it does not initiate or originate power. And because it is secondary, it cannot be first; nor can it even be a law at all. "Law", says Bentham, "is a command from a superior to an inferior, which the inferior is bound to obey."

Order in Nature is the result of the unvarying obedience of things and forces to some requirement that is made of them. Either it is the nature of things and forces to act in orderly and invariable ways, as they do, or they obey an invisible but real power that causes them so to act. In fact they always act the same under the same circumstances.

If it is correct to apply the term "law" to the orderly operations of Nature, then the first law of heaven must be obedience. As far as it relates to the action of men and things it is obedience. As far as it is attributed to an Author who has the power to enforce obedience, it is termed will.

Obedience, then, is the first law. Will is what the law must really consist of when we look to the authorship or origin of the law. What the Author of Nature wills or decrees must therefore constitute the laws of Nature. Obedience to natural law maintains order in the realms of Nature. Obedience to human law brings order among men. Obedience is first, and order second.

LATTER-DAY SAINTS AND THE SABBATH

(*Concluded from page 215*)

The Master was crucified on a Friday. He was hurriedly buried before the Sabbath day, which commenced on Friday at six o'clock. His body lay in the tomb until Sunday morning, the first day of the week, when He arose from the dead. On that day

He was seen by several women, then by Peter, and then by Mary Magdalene. He accompanied two of His friends to Emmaus and then appeared to His disciples and their friends in an upper room, and on the following first day of the week He again appeared to His disciples and others, and from that time on the Christian Church observed the first day of the week as the Lord's day, in remembrance of His resurrection.

WORDS OF MODERN-DAY PROPHETS ON SABBATH OBSERVANCE

The Lord has definitely placed the responsibility on the Latter-day Saints concerning the day of rest. On the 7th day of August, 1831, He gave a revelation to the Prophet Joseph known to us as section fifty-nine of the Doctrine and Covenants. The part of the section that I wish to call to your attention is as follows:

> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High. . . .
>
> But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

President Brigham Young called the observance of the Lord's day to the attention of the Saints in his time, and the following instructions can be found in the *Discourses of Brigham Young*:

> All Latter-day Saints should observe the Sabbath by resting from all labour, except those who must be detained to take care of children or perform some work of mercy. Now remember, those who go skating, buggy-riding, or on excursions on the Sabbath day are weak in the faith and gradually, little by little, the spirit of their religion leaks out of their hearts and their affection. When I see a man gathering in his crops or cattle, or making repairs on the Lord's day, I count him weak in the faith. At least he has lost the spirit of his religion. We should devote our time as the Church requires it, on the Lord's day, for the express purpose of renewing our mental and physical powers and getting our spiritual food.

The late President Joseph F. Smith was equally as emphatic on this subject as President Brigham Young, and in his writings contained in *Gospel Doctrine* he has said:

> Men are not resting from their labours when they plow, plant, dig or do work of any kind. Men are not resting when they work around the house all day doing odd jobs. Men are not honoring the Lord when they go to places of amusement. Men are not honouring the Lord when they loiter around ice cream places, go to ball games and witness these games. It is a reflection on any Latter-day Saint community to patronize a ball game on the Lord's day.

No Latter-day Saint can feel in full fellowship with the Holy Spirit, who uses the Lord's day for recreation and pleasure, who visits pleasure resorts, picture shows and theatres, who goes to baseball or football games, who goes on picnics, fishing or hunting trips, or on railway excursions on the Lord's day, or who uses that day in automobile riding for pleasure.

Experience has shown that those who remember the Lord's day and keep it holy are in harmony with the spirit of the Gospel. The keeping of this law will affect our lives for good, and if we disobey it, it will affect our lives for evil. The Lord has designed this day so that we may rest from our labours, attend to our religious duties in a spirit of thankfulness and appreciation for the Gospel, and obtain spiritual comfort and spiritual food. I am wondering if, in the rush and whirl of life, we are overlooking some of the fundamentals of the Gospel. Are we making this day a day of rest and devotion or a day of recreation and pleasure? I hope the Latter-day Saints will follow the word of the Lord given to us in these latter days and that we shall strictly observe the day of rest.

I testify to you that "Mormonism", as it is called, is true—that it is the power of God unto salvation to the believer. It is a living force that will make us better every day we apply its truth and principles, and it will take us back to the presence of our Father in heaven from whence we came. Amen.

NORWICH CONFERENCE

Amid alternating spring showers and sunshine the semi-annual conference of the Norwich District was held in the attractive chapel of the Latter-day Saints at 60 Park Lane, Norwich, on March 25th. The three public meetings were well attended by members and by many interested friends from the extensive Norfolk and Suffolk area. Mission President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office. District President Alexander J. Bryan and the following traveling missionaries of the Norwich District were also present: Earle R. Webb, David W. Sutton, H. Grant Vest, Adrian L. Orme, Elmer W. Marriott, George W. Linford, Wayne R. Nelson and Albert Brain.

The Book of Mormon was discussed in the morning meeting. A story of predictions concerning the book, of their fulfilment, of its coming forth and of the contents of the sacred record, was developed. President and Sister Widtsoe each dwelt further upon the Nephite record in their remarks and told of the influence for good that the Book of Mormon has had upon the American Indians and other peoples.

During the afternoon gathering, as in each of the other meetings

of the conference, short talks were given by Traveling Elders and resident members. Sister Widtsoe compared the Gospel to a navigation chart—a directing plan of life. President Widtsoe discoursed upon the Gospel as a guide to right-living and as a safeguard against evil and temptation.

At the final meeting the Mission President spoke upon the teachings of Joseph Smith and showed that without exception they are edifying and upbuilding and are enjoying world-wide recognition, even though the source is not always accredited. Sister Widtsoe related the story of the Lord's visit to the boy Samuel, as recorded in Biblical history, and thereby showed that it is reasonable to believe also that the Lord spoke to the boy Joseph Smith in modern times.

Meetings were held for the Priesthood and for the auxiliary organizations. Vocal and instrumental music added to the spirit of the occasion. A lunch was prepared for missionaries and visitors by the sisters of the Norwich Branch Relief Society. The Traveling Elders met with the Mission President on the following day.

EARLE R. WEBB, District Clerk

CHURCH-WIDE NEWS

THE NINETY-EIGHTH ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-day Saints is scheduled to convene in the Tabernacle at Salt Lake City, Utah, U.S.A., on Friday, April 6th, at ten o'clock a.m., and to continue through Sunday. According to custom, tens of thousands of people from throughout the United States and Canada are expected to gather to hear the reports of church growth and progress and to listen to words of counsel from the General Authorities and other speakers. Numerous gatherings, religious and social, will be held during the conference period in addition to the general sessions.

IN COMMEMORATION of the eighty-sixth anniversary of the organization of the Relief Society special services, in connection with a pageant-review, were held in the Tabernacle at Salt Lake City on Friday evening, March 16th. The Tabernacle, in spite of its accommodations for approximately ten thousand people, was crowded on this occasion. The proceedings were broadcast over the radio.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Zenas W. Bennett, Liverpool to London; Elder William J. Matheson, Nottingham to

Liverpool; Elder Hilliard L. Rose, Welsh to Birmingham; Elder A. Faron Spackman, Liverpool to Welsh.

Arrivals and Assignments: The following missionaries arrived in Southampton on March 30th aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Paul C. Layton, Kaysville, Utah, to the Norwich District; Howard J. Williams, Salt Lake City, Utah, to the Liverpool District.

For the German-Austrian Mission: Alma N. Burt, Brigham City, Utah; Alma Dittmer, Salt Lake City, Utah; George Fromm, Raymond, Alberta, Canada; Margaret S. Fromm, Raymond, Alberta, Canada.

For the Netherlands Mission: Reed W. Farnsworth, Beaver, Utah.

For the Swiss-German Mission: Ray Brown, Mesa, Arizona; Harold J. Carlsen, Ogden, Utah; Fred H. Tiedemann, Sandy, Utah.

Branch Conferences: Of the Sunderland Branch, Newcastle District, on March 25th. Salvation for the dead was the key-note of the conference. President Charles E. Alsop and Elders A. Wesley Davis, Harold H. Blaekmore and Alton Linford were present.

Of the Wolverhampton Branch, Birmingham District, on March 18th. The program of the morning meeting enlarged upon the theme "Charity." District President Heber J. Matkin and Elders Kenneth H. Smith, Ezra M. Parry and Henry J. Bates were present.

Of the Coventry Branch, Birmingham District, on March 25th. The theme "Stepping Stones of the Gospel" was carried out during the morning session by members of the branch Sunday School. President Heber J. Matkin and Elders Kenneth H. Smith, Thomas E. Paskins and LeRay Swainston were in attendance.

Of the Derby Branch, Nottingham District, on March 25th. The theme of the morning gathering was "Prayer." The speakers at the conference were President Waldo L. Osmond and Elders John P. Hopkinson, Rulon W. Stevenson and Vilace L. Radmall. The *Derby Daily Telegraph* printed a good summary of the proceedings.

Doings in the Districts: *Bristol*—The missionaries convened in monthly report meeting in Bristol on Saturday, March 24th. Reports were given, and the possibility of holding street meetings throughout the District was discussed. In connection with the meeting a dinner for the missionaries was held.

London—The eighty-sixth anniversary of the organization of the Relief Society was commemorated in the London District on Sunday, March 18th, the day following the anniversary of organi-

zation. Relief Society conferences were held in the South London and Holloway Branches; the St. Albans and Watford Branches held their conference conjointly in the Watford meeting hall. A "Relief Society Efficiency Chart" has been introduced and has been the means of stimulating much interest among the sisters. Monthly visiting is being conducted wherever distances in the branches will allow. The regular missionary meeting was held in London on March 17th. Intensive work is being done in the Metropolis, prior to beginning summer work in the country sections.

Nottingham—Under the auspices of the Eastwood Bee Hive Swarm a social entertainment was held at Eastwood on March 24th. A sketch depicting the work of the Bee Hive organization was a feature of the occasion.

Scottish—In each of the three branches of the Scottish District—Glasgow, Edinburgh and Aberdeen—celebrations have been held in honour of the Relief Society's birthday, eighty-six years ago on March 17th. A history of the Relief Society organization and histories of the branch Relief Societies were related; programs and other special features were also given. Conditions in each Society are reported as favourable.

Welsh—A Relief Society conference of the Pontypool Branch was held on March 19th at the home of Brother George Jenks. A play was staged by the children of the branch. The sisters expressed joy in being engaged in the work of the Lord in this branch of church activity.

Note: Special celebrations commemorating the eighty-sixth anniversary of the Relief Society organization were held in practically all of the more than fifty branch Societies in the British Mission. Limited space prohibits publishing an account of each, and so without discrimination space has been given only to those sent in by the District Presidents marked specifically for the *Millennial Star*.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN